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The quick rebound from depression, the eager interest in men, concern for others, and joy in sport, are all strikingly present here. They are characteristic of the man who had "a bully time" as President of the United States. Similarly, "it was because he at heart regarded it as 'great fun' and was in complete accord with the children," says Mr. Bishop, "that they delighted in him as a playmate." He was whole-hearted in his work, whole-hearted in his sport, and, to crown all, whole-hearted in his play with children. This is the really majestic fact about him; this is what most convincingly shows his greatness as a human being.

Compare with the gusto of the passage just quoted the following, written to his daughter Ethel in 1906: "Your letter delighted me. I read it over twice and chuckled over it. By George how entirely I sympathize with your feelings in the attic! I know just what it is to get up into such a place and find the delightful, winding passages where one lay hidden with thrills of criminal delight, when the grown-ups were vainly demanding one's appearance at some legitimate and abhorred function: and the once-beloved and half forgotten treasures, and the emotions of peace and war, with reference to former companions, which they recall."

Thus, Roosevelt was great in a role which no man can successfully simulate, and the part of his personality that loved and appreciated childish things joined without a break to the part of his nature that rejoiced in manly struggles, whether on the moral or merely on the athletic plane. Here was no lesion, no duality of soul. And so, it may be said that without these letters, Roosevelt's genius and character cannot be fully, or even justly, understood.

THE PHILOSOPHY OF CONFLICT. By Havelock Ellis. New York: Houghton Mifflin Company.

The effect of the great war upon most thinkers seems to have been at the same time to deepen the desire for essential truth and to repress the enthusiasm of speculation and theorizing. In war time it has seemed peculiarly a duty to write sincerely, peculiarly a sin to dream and argue light-heartedly or irresponsibly. Contact with stern reality has proved just at first somewhat confusing: life on the whole has proved bigger and more baffling than had been realized. On the whole, the war literature speaks repressed emotion seeking outlet in new and larger conceptions which have to be groped after in doubt and darkness.

Something of this effect may perhaps be perceived in Havelock Ellis's book of essays, *The Philosophy of Conflict*. These essays, like so many of the discourses written under the influence of the war, are even excessively tentative, and at the same time betray a slight tendency toward grandiloquence. But Mr. Ellis is a soundly scientific and evolutionary thinker; he is also a man of unusually wide vision and unusually varied interests; and so there are in this book of his, despite its war-time hesitancy and obscurity, strong thoughts and stimulating suggestions.

Progress is the principal theme of *The Philosophy of Conflict*. It cannot be said that the author proves, or even undertakes to prove that man actually does progress, but he finds ground for optimism in the

youth of humanity. Old civilizations one after another have decayed, and our own has proved at least a partial failure, yet the men of a new era will simply declare, "There has been no civilization yet!" As for war, the frightful ogre of today, it is not immortal. To be sure, there are no indications that mankind is undergoing a change of heart that will make war in the future unthinkable. The method of evolution indeed has never seemed to resemble very closely that of a revivalist. Man learns by experience, but slowly, and he is not "converted," even by events. Still, "we can see the line along which war must eventually disappear even without any active human interference. Its two causes are already decaying. The excessive birth-rate is falling, and necessarily falls with every rise in culture. Excessive industrialism has likewise passed its climax." Conflict, however, must remain. "The world is cemented with blood and sweat; without pain and fortitude—that is to say, without struggle and conflict—there would have been no world at all. Thus it is that there is no standing ground anywhere for the pacifist of the (in the strict sense) namby-pamby type; as little as there is for the militarist, since both alike support the delusion that, with the ending of war, struggle and heroism would vanish from the earth." Thus the philosophy of conflict is a very different thing from the philosophy of war—a thought of deep implication, for the clear statement of which we may well be grateful.

The pendulum of life swings forward and back across the plotted track of progress; yet though the swing backward seems to equal the swing forward, life never, perhaps, comes back to exactly the same place. Progress achieved spirally is a possibility. But the optimism that just looks straight ahead is seldom justified. If Martin Luther could have lived forty years longer, "it would have been his fate to realize that the man who above all others had prepared the way for the purification and reinvigoration of the 'Anti-Christ of Rome and his greasy crew' was that same Father Martin Luther who seemed to have dealt the Church so deadly a blow on All Saints' Eve, 1517." English thought is now swinging back toward the point of view of Herbert Spencer—a wholesome change, though it does not seem to follow of necessity that Spencer is the Law and the Prophets.

Many of Mr. Ellis's essays are of a more practical nature. There is much wisdom in his chapter upon the drink problem—the essence of which is that "it is only by the slow process of civilizing our lives and humanizing our manners" that we can overcome the evil. The essays on women—"The Mind of Woman"; "The Politics of Women"; "Equal Pay for Equal Work"—are remarkable rather for the distillation of common sense out of scientific facts of many different sorts than for the novelty or even the definiteness of the conclusions reached. Eugenics is, perhaps, the author's favorite subject, and to this several chapters are devoted. In one of them, Mr. Ellis outlines what seems to be the most definite and scientific eugenic programme that has yet been offered. "We need not trouble overmuch concerning hasty eugenic legislation and the legal regulation of marriage," he declares. ". . . There will be time enough to invoke compulsion and the law when sound knowledge has become universal and when we are quite sure that those who refuse to act in accordance with sound

knowledge refuse deliberately or because they are congenitally incapable of anything else. These constitute the irreducible minimum of the incapable group."

Of the several literary essays that are included in this volume the only remarkable piece is that entitled "A Friend of Cassanova's," a study of Justina Wynne, whose *Essays* are "more instructive and more amusing than many bepraised books of today." Here, if not elsewhere one finds instances of Mr. Ellis's unusual psychological and literary penetration.

TRAILING THE BOLSHEVIKI. By Carl W. Ackerman, special correspondent of the *New York Times*. New York: Charles Scribner's Sons.

From Mr. Ackerman's fascinating, if somewhat unsystematic and confusing account of conditions in Russia, as he saw them during an extended stay, three principal ideas emerge. Sometimes Mr. Ackerman's facts strikingly confirm his general views; sometimes they seem comparatively unrelated, so that one reads with little sense of being generally enlightened; but always they are interesting.

In the first place, there is in Russia no true public opinion—only a great variety of opinions. Here are some of the expressions that Mr. Ackerman heard:

"1. Russia can never help herself to order. There never will be a strong government in Russia until the Allies establish such a government and maintain it.

"2. Without military aid from the Allies the Bolsheviks will never be overthrown.

"3. If all foreigners would get out of Russia and let the Russian people alone, there would soon be order here.

"4. A military dictatorship is the only solution of Russia's present problems.

"5. The Russian people want a monarchy. A Socialist government is not the wish of a majority of the people.

"6. The Social Revolutionists made the first revolution a success, and Russia's salvation lies in their hands.

In all, the author gives twelve different varieties of opinion current in Asiatic Russia today. What it all means is comparatively simple. "'To our homes,' and not 'To the front,' is the cry of the Russian people today. If the wish of these people could be expressed in a few words, it would be this: 'Let us live at home in peace.'"

In the second place, the failure of the Allies to support the All-Russian Government was a calamity for Russia. "The All-Russian Government was not doomed to death, but done to death by the failure of the Allies in uniting upon a Russian policy. But for this mistake the history of Russia today might be totally different." The responsibility rests largely with America. Our representatives in Russia had sent to President Wilson a report recommending that a small detachment of men be sent from Vladivostok, together with detachments representing other nations to the Ural front to assist the Czechoslovaks. After careful consideration, the President replied that the proposed plan had been vetoed by the chief of staff of the army. Thus